

A
S E R M O N
V P O N T H E W O R D S
O F S A I N T P A V L :

*Let euerie soule be subiect vnto the
higher powers.*

Wherein the Popes soueraigntie ouer Princes, amongst other errors, is briefly but sufficiently refuted; and the Supremacie of the King, by cleare euidence and strong prooffe aherred; to the silencing of the aduersarie, and satisfaction of the indifferent Christian, not blinded with partialitie and preiudicate opinion:

By THOMAS INGMETHORPE.

I. Pet. 2. 13.

*Submit your selues vnto the King, as
vnto the superiour.*



L O N D O N,

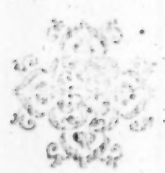
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1619.

ST. JOHN
 UPON THE WORDS
 OF SAINT PAUL

*The body saye right to refuse
 popal superiouritie frome the
 same*

By Thomas Ingham



LONDON

Printed by R. Field for Robert Wyldew.

1610



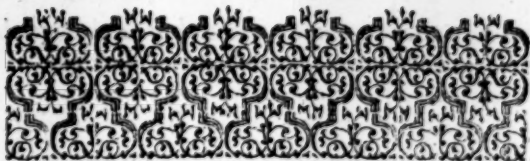
TO THE MOST
REVEREND FATHER
IN GOD, *TOBIE*, BY THE
PROVIDENCE OF GOD,

Archbishop of *Yorke*, Primate of *England*,
and *Metropolitane*.

Present vnto your Grace
this short Sermon, not for
any Synopticall skill to be
scene in it, (for how should
a Minstrell pipe artificially,
wanting his ouer lip?) but
onely for the good I am perswaded may re-
dound by it to the people of this Land, my
brethren and kinsmen according to the flesh.
For, whereas they are borne in hand, and
some, for want of better grace, are made ve-
rily beleecue, that the Regiment of the Church
peculiarly belongeth to the Bishop of *Rome*,
by the prerogatiue of his office; and there-

THE EPISTLE

upon admit no coine for currant money, but that which cometh from his Mint, and hath his Image and superscription on it: here they may see the ground of that leud opinion shaken at least, if not razed; and, as it were, a Trophee of the Kings supream power ouer his subiects, as well in matters Spirituall as Temporal, by force of Gods word, as by dint of sword, established. So as there is likelihood, that such, who haue any sparke of the good Spirit, which leadeth into truth, residing in them, vpon so euident a manifestation of their error, will be won at length to retract it, and leaue banding themselues in the Popes quarrell against the Lord and his Anointed: the onely *Helena*, in a manner, that this day troubleth the state of our *Greece*. For (to appeale to all that be acquainted, either with the present constitution of our bodie politique, or with the true complexion of our Church) what other maligne humour, to speake of, doth attaint the health of the one; or blemish, disfigure the beautie of the other? If this cloud were scattered, Lord, how bright would our Hemisphere shine? If this mud
were



To the Reader.

IN this Sermon, if thou be not too partiall, thou shalt find, to the comfort and encouragement of all true subiects, the Kings title fairely pleaded against the Pope; and proued to be agreable to the written word of God, and to the example of the Church, when it was yet in the prime and flower of her age. If our Romish Rabbines could shew the like euidence for the Popes soueraigntie ouer the King, their followers (I must confesse) were to be borne with in the course of their proceedings that way: but it being a thing, which the Scripture doth not onely not warrant, but utterly disauow, and which is so farre from corresponding to the patterne of the primitiue Church, that it is antipode and quite opposite to the same, no pretence, though neuer so colourable will absolue their doing from guilt of notorious disloyaltie, who contrarie to their allegiance do abandon the King in a right of his inheritance allowed by God; and as if that abuse were too litle, most vnnaturally do abette against him an out-landish Prelate in a most unlawfull claime, by meane forgerie at first vsurped, and euer since by force and fraud supported and maintained. Were it

B

that

TO THE READER.

Matth. 26.

that the State made for it, and with fire and faggot did seeke to establish it, as a signet meet for Sions right hand, as heretofore it hath done; their fault would appeare the lesse, and they the more excusable, by how much death is of that terrible aspect, and hath so grim and ghastly a looke with it, that it is enough to quaille the courage of a right stout champion, euen in a right good cause, as we haue experience of the same in Peter. But sith that by the positive law of the land it is now cleane put downe, and as a bastard brat of Babylon banished the Countrie, we may iustly proclaime them for ministers of Antichrist, that in heart vndutifully wish, and by wicked practises audaciously attempt, or vnder hand couertly, but craftily, broake the restoring of it among vs againe. Wisedome would, they did looke about them, and be sure, before they take so maine a leape, lest lighting against the rocke of perdition, they be crushed to peeces with the fall. For how light account soeuer they make of the matter, Saint Paul doth not slightly sentence it as a pettie trespassse, or veniall offence, but censureth it deeply, as a damnable sinne, for subiects to spurne against the superiour powers, as through their sides thrusting at God himselfe, whose ordinance they be, and whose roome, next and immediatly vnder him, they do by speciall assignement from him occupie. And if so griuenous a penaltie as the Apostle threatens be to be inflicted vpon such as resist the common Magistrate, abusing his power to protect idolatry, and to root out the name of Christ and his Gospell, as the Emperours, then being heathen, did; how do not they deserue the uttermost rigor of hell torments, that withstand their godly and christian King employing the authoritie
giuen

TO THE READER.

giuen him of God to Gods glory, and to the benefit of the people committed to his charge? They would thinke much to be conytracted in any worldly businesse they take in hand, though neuer so triuiall: How happeneth then, that they let themselves be thus sensibly gulled in a case of greatest moment, importing no lesse then their bodies and soules be worth? They are surely bewitched, else they wold neuer either by perswasion be inueigled, or by allurements entised, or by violence enforced to such an impietie, as to cleaue their duety to the King, which God by expresse charge hath imposed vpon them, and to cleaue vnto the Pope as a superiour commander, whom God hath infeofed with no such priuiledge. The Scripture hath foretold of Antichrist, that he indeed would aspire vnto such an estate, and in proceffe of time should atchieue it, and for a certaine space hold it, till God put in the heart of Kings, to call for their owne againe, and with one accord and ioynt consent to pull the beast downe as fast as euer they set him vp; as already in part we see come to passe. But for any person, to whom Kings by Gods appointment should submit their swords and scepters, and may lawfully neither draw the one nor weild the other but at his becke and liking onely, they may as soone find a man in the Moone as such a one assigned there. Let them then take heede, I aduise them, how to picke a thanke and curry fauour with the Pope, they incurre the displeasure of the King: lest fearing to be beate with a paper rod, they procure themselves a whipping with quicke Scorpions; lest flying a painted smoke, they run headlong into a hot burning fire; and shunning an imagined Scylla, fallouer helmet and crest into an essentiall Charybdis. For assuredly as the Popes

Reuel. 17.

TO THE READER.

Spem pretio
non emam.

δοκίμιον μω-
ριον δεσχημα-
τισμένην.

In their Cases
of conscience,
the 55. Article

blessing when it is at the best, and poured out in his fullest
horn, is scarce worth a good shoobuckle; so his curse, though
with bell booke and candle, is but as a fillip or fleabiting in
effect: whereas disobedience to the King doth bring the
offenders to vndoubted ruine, as here for the present, so e-
ternally in the world to come. Sannio in Terence, as
simple as he was, yet would not buy a pig in a poke, accor-
ding to the prouerb: for so he knew he might haply be chea-
ted, and disburse his money to his owne disadvantage.
But these be so sottish, nay stupid, that they sticke not wil-
fully to aduenture all their wealth temporall and eternal,
in a ship that hath a maine breach in the bottome, and so is
no sooner lanchd out from the shore into the deepe, but it
sinks streight, and is sure to miscarie without hope of re-
medy. They might do far better, and shew more discre-
tion a great deale, to answer the Popes solliciters in
that wicked motion, as Demosthenes did the harlot
Lais in another vnreasonable demand: Tanti poeni-
tere non emo: we list not buy a rue-bargaine so deare.
He hath good lucke if he run not into forfeiture, that seals
an obligation, and neuer takes notice of the condition; he
may well come to beshrew himselfe and sit downe with
losse, that strikes hands before he be thoroughly made ac-
quainted with the match; he is not like to win the game
that playes his cardes at random as they be dealt, without
so much as looking whether he followeth sute or no: And
are not they worthy to perish with Antichrist, that em-
brace his tyrannicall vsurpation as a chiefe article of
their Creed, and therefore not onely inwardly to be assen-
ted vnto, but openly to be professed, though death ensue,
before they haue well searched whether it be proportiona-
ble

TO THE READER.

ble to the analogy of faith expressed in the Scriptures, the onely authentical and self-complete rule of all true Catholicisme? It will not serue their turne before God to say, such and such learned men so informed vs; no more then it did the Iewes, which gaue their voices to Christs crucifying, that the Scribes and Pharisees, and high Priest had induced them so to do. They would be loth to cut their coat after anothers measure, or to bespeake their shooes by anothers last; for so they might be made either too strait, and wring them; or ouer wide, and not fit them. What maruell then, if they stray from the right faith, who frame their iudgement to the opinion of other, of knowledge perhaps profound enough, and neuer examine whether it be answerable to the platforme of sound doctrine? Truth is not pinned to the schoole doores, nor tyed to the girdle of great Clearkes, but is confined onely within the limits of the holy Scripture. And as no gold was accounted holy without the Temple, so there is no doctrine to be reckoned Catholicke, but what hath his warrant and ground there. If all that take upon them the name of Teachers in the Church, were ipso facto inspired of God, and Orthodoxall, the danger were not so great, nor the caution so needfull: but since all is not gold that glistereth, nor euerie one that pretends well, intends well, but there be swarmes of false Prophets abroad in the world, such as can say one thing, and thinke another: carrie bread in the one hand, and a stone in the other: such as in painted boxes for whosesome Triacle sell ranke poyson: vnder a

TO THE READER.

pleasant baite, bide a deadlyooke: and upon counterfeit mettall, set a right stamp: Scorpions that haue amiable faces, but stinging taitles: Crocodiles, that vnder teares can shrowd treason: Virgilian Sinons, that vnder a smooth tale, can bring in a Trojan horse: Homerickall hypocrites, that can speake well, but dissemble deeply: doubtlesse in matters of Religion, especially in this controuersed point of highest consequence, they cannot be ouer-sauelous and circumspect. And truly hence it is, that we daily see so many ouerseene and seduced, because they praetise not the precept of the wittie Poet, in being mistrustfull; nor follow the counsell of the sententious Orator, in not being ouer-credulous; nor take warning of the Diuine both Euangelist and Apostle, in not beleeuing euerie spirit. Wherefore I rcade them, as they tender their owne welfare and soules health, not to suffer themselues longer, like hooded hawkes, to be caried blindfolded they wot not whither, as Solomons foole was led to the stockes; but to trie before they trust, and not to follow the opinion of any man, how Encyclopadian soeuer, till they haue thoroughly sifted and bolsted it, and by due prooffe and disquisition found it to be floure, not bran; good ware, not raffe. In which behalfe, forasmuch as the small Tract following promisseth to minister no small furtherance vnto them, it shall not be amisse without longer prologue or further prefacing, to referre them vnto it. Onely I request them to peruse it with indifferencie, all factious affection set aside; and then in Gods name let them iudge, and doe as they see cause. I can but

Dicebant bene, sed mente
alta praua
struebant.

Quod si quidem:
a metaphor
taken from
foundations of
houses, which
are laid deepe.

Epicharmus,
quidam a'm-
ter.

Cicero.

1.Ioh.4.

Prouerb.7.

Nullius addi-
ti iurare in
verba magi-
stri.

TO THE READER.

*but perswade: it lieth in them whether they will
yeeld or no. In the meane while, good Reader, I bid
thee heartily farewell.*

*At Stainton in the streete, in the Bishopricke
of Durham, Novemb. 5. Ann. 1618.*

Thine in Christ Iesus,

Tho. Ingmethorpe.





The summe of this Sermon, for memorie
sake, may be abstracted into this Tetraastich.

Actum est de Papa, perijt suprema potestas,
Quam supra Reges vendicat ensiferos:
Divina siquidem Scriptura teste, bicornem
Constituit Mitram post Diadema Deus.

In English.

ALas for you, Sir Pope,
Your supreme powre proues voide:
To Kings 'tis due by right,
Whom long it hath annoide.





A S E R M O N V P O N T H E W O R D S O F S A I N T P A V L :

*Let euerie soule be subiect vnto the
higher powers. Rom. 13.1.*



C F all doctrinall positions set abroad
in the schoole of Antichrist, (men,
brethren, and fathers, well beloued in
the Lord) there is not a more errone-
ous paradoxe, estranged nay abhor-
rent from all both diuine and humane literature, then
that which giues the Bishop of Rome preheminance
ouer Kings and Emperours. Howbeit as among the
Philosophers there was not an opinion so absurd,
but there were euer some auditors as absurd, to enter-
taine it: so, as harsh an assertion as this is, and vnfa-
uourie, yet there want not euen amongst vs Christi-
ans, who intoxicated with the cup of Babylonish in-
chantment, not onely not distaste the same as vnca-
tholicke, but as truly Orthodoxall, approue of it and
embrace it; and that with such resolution of minde
and heate of affection, that many stick not in defence
thereof to venture goods, lands, liuing, and libertie;
and

*Innocent. 3. in
decretal. ad-
uanceth the
Pope in state
aboue the Em-
perour as much
as the Sunne
in brightnesse
surmounts the
Moone, and as
gold in value
exceeds lead.
Gelas. dist. 95.*

Like the Donatists, who for their errors & credits sake, wilfully made themselves away: Aug. epist. 50. ad Bonif.

A string more then needful to be harped on in these Iesuited dayes: wherein traitors go for martyrs, and rebellious against Princes, doth make vnder the vizard, and is enameled with the specious name of Catholicke deuotion.

and some more desperate then the rest, to lose their liues. For the better informing therefore of mens iudgements and consciences in that behalfe, I haue thought it opereprecious for the present, and worth the while, to trauell somewhat in that argument, and to let them see, vnlesse they hoodwink and blindfold themselves for the nonce, that Kings and Princes by Gods ordinance are constituted supreme Gouvernors of their dominions, without subordination or dependance to any earthly superiour; and the soueraigne power which the bishop of Rome claimeth ouer them, to be meerey transcendent, Antichristian, vniust, and vsurped. And for this purpose, I haue purposely singled out and chosen for my Text, the parcel of Scripture euen now proposed, as promising much that way. For indeed it containeth an absolute rule, briefly setting downe both the subiect from whom, and the obiect to whom subiection is due. Which two points duly debated and discuffed, it will euidently appeare, among other wholesome documents, whether of right is aboue or vnderling to other, the ciuill Magistrate or the Pope; and consequently who do better, or be more to blame in the title of Supremacie, we, who stand for the King against the Pope, or our vnnaturall cuntrymen, who take part with the Pope against the King. The King of Kings grant, that in the audience of Christian subiects, I may not without fruite intreate of so important, profitable, and necessary a Subiect.

And first, touching the parties liable to subiection, our Apostle declareth who they be, in the words.

words (*euery soule.*) Where by *soule* is meant, not the spirits of men separated from their bodies, for they be either in heauen if good, or if bad in hell, as Scripture affirmeth and informeth vs, and so without the reach of any earthly Potentate to be able to touch them: but according to the figure synecdoche, the soule being the nobler part of man, is put for the whole man composed of soule and body. A figure of speach very familiar in holy Writ, and much frequented. To this is annexed the particule (*euery*) *πᾶσα* *ψυχή* euery soule, which being a note of vniuersalitie, and neither here nor elsewhere throughout the whole volume of Gods booke, by any restraint of exception in this case abridged, it cannot but make the proposition generall and extend vniuersally & singularly to all. For the persons to whom subiection is to be yeelded, the Apostle likewise expresseth them by the name of higher powers: whereby is signified the ciuill Magistrate in euery commō wealth, of what forme of gouernment soeuer it be, as the King, where the state is *Monarchicall*; the *Optimates*, where it is *Aristocraticall*; the people, where *Democraticall*. For it is not to be thought, that Christ came to abrogate, to abolish or repeale any lawfull ciuill policie formerly established, but by planting therein his spirituall kindome, standing especially in the motions of the heart, of the Synagogue of sathan to make it the Church of God. The outward administratiō wherof, may well be fitted, and made agree to any fashion of politicall regiment, without impeachment or preiudice to the same. In so much, that where they meete a-

According to the Hebrew word was in the old Testament, for which Targum expressly hath *וְכָל* *לְוִיִּם*. *לְוִיִּם*, a kind of speech wherein the whole is noted by the part.

Tres regiminis formae: Monarchia, Aristocratia, Democratia. Plato in politic. & Aristot. l. 3. politic. cap. 5. & lib. 6. Ethic. cap. 16.

Gen. 41.

right, a Christian commonwealth & the Church are no longer to be held for two distinct bodies, as iron and clay, which will not sticke together: but so grow into one, like the sience and the stocke wherein it is grafted, that they becoine in a maner *termini conuersibiles*, as Logitians speake, termes *equivalent*, or as Grammarians say, *synonymaes*, words that import all one matter. And of them may be verified, that which *Ioseph* said of *Pharaohs* two dreames of the Kine and of the eares of corne, *They are both one*. By which their combination & mutual dependence, the wel-being of either is not onely no whit empai red, but greatly bettered and amended. As may be exemplified, not to instance forreine countries, in this natieue and flourishing Realme of ours, the Lords name be praised for it. And pray we incessantly and from the ground of our hearts, that as he vouchsafed of his goodnesse to stirch them together againe, when by force of Romish tyranny they were rent asunder; so now they may be wedded in a perfect and perpetuall mariage, neuer to part nor be diuorced any more. The seuerall parcels of the account thus cast, the sum of the whole in grosse by iust Arithmeticke amounteth to this much: that all men, of what condition or state soeuer they be, do stand obliged and bound by dutie to subiect themselves in all things to the temporall Magistrate, where they inhabite and conuerse, without resistance. A doctrine of singular consequence, and to many very good vses seruiceable. To giue you a taste of some of the principall and most materiall points, for time will not suffer me to touch them all in particular.

First

First, it ditteth vp the mouthes of Anabaptists, who dreaming of an equalitie purchased by Christ, disclaime all Magistracy, as a calling altogether vnlawfull for Christians to exercise. As though true Christianity and Magistracy were things incompatible, and as fire and water did expell one the other. Whereas in very truth there is no more repugnancy betweene them, then betweene heate & light, which though they be *disparata* distinct things, and in themselves seiunct and separate, yet are found to concur well enough in *eodem tertio*, as in the globe or body of the Sunne. If Saint *Paul* had bene of their minde, he would no doubt, in this his treaty of a Magistrate, haue branded it with some marke of dislike or other, and not blaze it with colours of applause and approbation, as he doth. Neither would he so vehemently haue called for obedience vnto rulers, but rather haue incensed and set the people at defiance against them. To say, this of Saint *Paul* shewes, that Christians may be subiect to an heathen Magistrate, but proues not that a Christian may play the Magistrate himselfe, is no sound collection of a iudicious mind, but a friuolous suggestion of a light braine: for if Christians with safe conscience may be subiect to an heathen Magistrate, why not rather (I report me to you) to one that is a Christian, & better qualified? And if it be lawfull for a Christian to be a subiect, why not a King, since subiection seemeth more to preiudicate the libertie of the Gospel, then to reigne & beare rule? Much might be said in confutation of these phantasticks, but because I see they rather need to be purged for phrensie then informed by diuinitie, I leaue dis-

See the Antitheses between the true Christ and the false, put forth by certaine of that crew in Transilvania, especially the seventh

Naviget An-
ticypas.

putting the case longer with them, and at this time
onely for their healths sake put the in mind of *Anticy-
ra*, where, for sayling thither, they may be sure of *Hel-
leborus* enough to scoure their humorous braines
withall. And if they thinke much to be scene arriue
and land there, let them, by my aduice, hold on their
course, till they come to *Vtopia*, or some such *Vdemi-
an* coast. For there, if any where, it is likely they may
find entertainment, and obtaine licence to erect their
new fangled architecture, the confused chaos and
platforme of their turbulent and tumultuous
Anarchy. Sure, sober and discret Christians, who be-
sides the light of nature haue the Canon of Gods
word to direct them, will none of it.

Againe, this matres the market of the Romane
Clergie, who chalenge an exemption from all earth-
ly powers, as a legacie bequeathed them of God, by
vertue of their spirituall function. For whereas Saint
Paul exacteth obedience of all men, none of any vo-
cation excepted, as by the tenour of his speech is
more then euident, it argueth plainly, that by the au-
thoritie of Saint *Paul*, which is agreed of all sides to
be canonicall and authentick, Clerks if they be men,
do owe subiection to the Magistrate no lesse then
lay men. The inference is not mine, that ye should
suspect it as new fangled and partiall. It is the ancient
Fathers owne, of whom I haue borrowed it, and from
whom the Church of Rome would seeme to swarue
in none of her Theoremes, and proceedings. *Chry-
sostome* in his 23. Homily vpon the Epistle of Saint
Paul to the Romanes, out of the same words now in
his owne hand,

Chrysost. hom.
23. in epist. ad
Romanos.

hand, maketh the same deduction, that by that general precept of the Apostle all are concluded vnder subiection to the Magistrate, Priests (to vse his owne terms) as well as secular men. *Theophylact* as he traceth the footsteps of *Chrysostome* in most of his expositions, so in this he iumpeth iust with him and followeth him to a haire. To whom subscribeth *Theodore*, neither doth *Oecumenius* vary from them. Pope *Gregory* the first maketh vp a part in the same harmony, howsoever the later Popes sing the cleane contrarie note. But it is no newes to heare Popes contradict one another, the Musicke of the Papacie is compact almost if not altogether of such discords, which make a melody fit for hell and Diuels to daunce by the measures thereof. Saint *Bernard* though he saw not all things, by reason of the blindness of his time wherewith he was overwhelmed, as he is taxed in the Prouerb, *Bernardus non vidit omnia*: yet as thicke as the mist was, he could descry this interpretation for true through it, and not onely condescended to it himselfe, but laboured by strong perswasion to possesse others also, and that *Eugenius* a Bishop of Rome himselfe amongst the rest, with apprehension of the same. And if these gray haire, these old Fathers had all held their peace, the case is so clearely resolu'd in holy Scripture, and by practise of the Church so abundantly ratified and confirmed, that none but such as haue lost their eyes, or wilfully close them against the light of apparent prooffe, can chuse but see it. To beginne with the Priests of the old Testament, that they were euer subiect to the Prince, and vnder his *Coram nobis*,

Theophyl. in cap. 13. epist. ad Romanos.

In cap. 13. ep. ad Rom. In Epist. ad Roman. Epist. lib. 3. cap. 100.

Ad Senonens. Archiepiscop. epist. 42. about the yeare 1140.

it is frankly and freely confessed by Doctors of their owne, that I shall not need to spend any time, nor to bestow any paines about the further prouing of that point. And for the Gospell, that by it the state of Princes was neither abated nor altered, but remained still the same it was before, and so the Princes hand no more restrained from his Clergy then from his other subjects, it may also by many manifest testimonies of the new Testamēt vnauoidably be euinced. You cannot be ignorant, how that Christ charged the Scribes and high Priests as well as others, with all duty to *Cesar*, the right and interest of God, which in all things, and at all times, and of all persons ought to be foreprised and kept inuiolate, safe reserved. And for his owne part, when he was conuented, arraigned and condemned by the Romane Magistrate, though but a deputie: he was so farre off from excepting against him, as one that transgressed the bounds & went beyond the limits of his authority in meddling with him both a Priest and a Prophet, that he dutifully submitted himselfe vnto his will, & ingenuously agnized his power ouer him to be from heauen, notwithstanding his iudgement against him was most iniurious and wrongfull. And if Christ had freed his Apostles from the iurisdiction of the Magistrate, would Saint *Paul*, think you, wittingly haue forfeited and betrayed his right, when of his owne accord he appealed to *Cesar*, and made his personall appearance and apologie before his tribunall seate, vnrequired? No, no; it is well knowne Saint *Paul* was of that puissant spirit and vndanted courage, that rather then he would haue so done,

Ioh. 19.

Act. 25.

done, he would haue incurred & vndergone any euen the sharpest penaltie, yea though he had bene thereunto by authoritie vrged and prouoked. And whom, I pray, doth Saint *Peter* warne, to submit themselues 1. Pet. 2. vnto the King, as vnto the supereminent, were they not his fellow Elders as well as the rest of the faithfull, whom a little after he importuneth to feed the flocke of God? As for the title of kingly Priesthood attributed by Saint *Peter* to the Church of Christ, it maketh 1. Pet. 2. nothing against this, if it be construed aright. For it must not be vnderstood of \bar{s} kingdome of this world, as though the Apostles meaning had bin that Priests, which in former times were subiect to the King, were now by meanes of the Gospell, become kings within themselues, and may do as they list, without controulment and feare of law, as *Dorman* that drowfie Dorm. fol. 40. *Endymion* and his *Louanian* consort dreame in their sleep: but the Church was styled with that appellation onely in regard of the kingdome of heauen, as *Iohannes de Parisius* a bird of their own feather, wel noteth, & all the ancient Fathers, *vno ore*, with one voice so expound the place. With Scripture doth accord the vse of the Church for many ages succeeding. Peruse the Ecclesiasticall stories from top to toe, or if your leasure or skill will not serue you, consult the best learned Diuine amongst our aduersaries you can come by; and if he can produce vnto you one vncounterfeit president to the contrary, but that the Priest, for the space of a thousand yeares after Christ, was still vnder the checke and correction of the Prince, then let me beare the blame and shame of a

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false

false teacher. Truth it is, religious Princes haue shewed Clergimen extraordinary fauour in their Courts, both for their Maisters and for their message sake; but neuer Prince, look who enlarged their liberties most, did so absolutely release them from the bond of allegiance, but that himselfe might at his pleasure call them to a reckoning of their doings, and proceed to punishment against them, if the case so required: vntill such time as the Antichrist of Rome, as it was prognosticated of him long before vnder the perso of the whore of Babylon, got the mastery of the Kings of the earth, and bound them in such awe, that they durst not so much as question, much lesse crosse any of his desires or designs, though neuer so leud, neuer so extravagant. As a glozer of their owne vpon the Decretals not obscurely insinuateth; his words be these: *Queritur quis exempt Clericum de iurisdictione Imperatoris, &c.* Question is moued, who exempted the Priest from the iurisdiction of the Emperour, whereas before he was his subiect: *Laurentius* saith, the Pope exempted him by consent of the Emperour. But what though the Emperour at the Popes motion, had endowed them with an immunitie and an impunitie full out as large as is pretended? You must know, it is one thing to pleade a priuiledge by speciall graunt from the King, and another, to intitle themselves vnto it in the right of Gods word, & to claime it as their owne heritage properly belonging and inseparably vntied to their sacred function. So that ye see, howfoeuer it be disguised vnder the maske & vizar of Religion, it goeth cleane against the stream

of

Reuel. 17.

Extra de maiorit. & obed. cap. 1. in marg

of Gods word, and is in truth no better then flat rebellion against his Vicegerents and Lieutenants here on earth, for Priests, vnder the colour and pretext of Gods law, to sequester themselves from the gouernance and chastisement of the Prince. And this conclusion shall vndoubtedly go for currant, and stand for Catholicke, though all the kennell of Iesuities, Seminarisians, and other Antichristian hounds do barke and baule neuer so with open mouth against it as hereticall.

Moreouer, Princes may hence take a scantling, how farre their authoritie and charge stretcheth, as well in respect of the persons ouer whom, as of the causes wherein they haue to gouerne and beare the sword. For sith the holy Ghost requireth subiection of all in generall, and that simply without limitation of any kind of matter, it is a sequele past the refelling of both Seminaries, and lay all their heads together, that Princes within their owne Realmes and territories are supreme gouernours, as of all persons, be they Priests, Prelates, Popes, or whatsoever, so likewise in all things, whether they concerne the first or second table of the Law of God. For where the Spirit of God compriseth all, they do but delude themselves, who vpon any pretence exclude themselves. And where the Spirit of God speaketh indefinitely and at large, not distinguishing of the things wherein subiects are, or are not to obey; it is vaine for subiects of any sort, to capitulate and indent with their Prince, in what cases forsooth they will be at command, and in what they will not. Whereby ap-

*A Gordis knot
past loosing, except the Pope,
like Alexander,
come with his
sword & chop
it all to peeces.*

peareth, that popish Princes who suffer themselves to be perswaded, that all Ecclesiasticall both persons and matters are cleane without the compasse of their cōmission, and pertaine not to their princely charge, and thereupon refuse to haue to do with Priests their doctrine and doing, or to deale in any other occurrent of spirituall nature, leauing them to the entire conduct of Churchmen, & neuer regarding whether they be managed aright or no, are deeply guilty before almighty God, and haue much to answer for breach of dutie in the execution of their office. As also those reformed Princes, who hauing the word of God for their warrant, and the examples of the godly Kings of Israel and the religious Emperours of Christendome for their president, do by due course of law prouide that all men do their dutie, Priests as well as other; and that Gods true Religion be maintained within their dominions, as well as ciuill iustice ministered, do no more then what of right they may do, and of bounden dutie should do. And therefore it was an egregious, sawcie, disloyall and irreligious part of *Thomas Becket* Archbishop of Canterbury, when the King then regnant, inflamed with desire of iustice, sought to punish certaine Clergie men for diuers robberies and murthers committed, whereof they stood detested and conuicted before the Iudges in their circuits; openly to resist and oppose himselfe against him, as he did. And truly the Bishop of Rome had done far better for the credit and reputation of his Church, if, when he canonized him for a Saint, he had condemned him for a traitor. For who, not alreadie

Math. Paris, in
Henrico 2.
anno 1164.
Guil Newbri-
gen. serm. Ang
lib. 2. cap. 16.

die addicted to the Romane superstition, will be induced to thinke wel of that religion which obtrudeth vpon the people to be worshipped a rebell and traitor against his Prince? of whom the maisters of Paris made it a disputable point, whether he were saued or damned. And one in fauour of the Church of Rome extolling him to the clouds for a Martyr; another answered, he was worthy to die as a malefactor, for that he durst presume to thwart & coutermand the peremptory command of his Prince, whom God would haue in all things with all reuerence & submission obeyed, his owne diuine dominion and due no way violated.

And in case the Kings pleasure be repugnant to the will of God, though the rule be generall, that *God is rather to be obeyed then man*; yet the law of God alloweth no man by opposition to rebecke him; but absolutely bindeth all men with patience to submit themselues vnto his sword, and to endure the penalty which he shall inflict vpon them for refusing to do as he commandeth. The one way leadeth to rebellio, the innate fruite of Romish Catholieisme, abhominable to God and good men; the other to persecution for righteousness sake, the badge of true Christianitie, whereby man is tried, & by his trial God glorified.

Further yet, the vlcerate Aposteme of the Popes vsurpation, in taking vpon him to depose Princes, and dispose their kingdoms at his pleasure, if they chance to stand in his light, or any way to eclipse the bright beames of his vnlimited Maiestie, by the interposition of their earthly domination, is here crushed and lanced to the quicke. If his Holinesse had any such coer-

Rogerus
Normannus.

Act. 5.
The King as
mount Sinai
may not be touched without
mortal offence,
much lesse violently assaulted
The true punishment
of the word
is not to be
abstracted
essence of a
subjects dutie.

The superiority
which the Pope
vsurpeth ouer
Princes, is here
stript & whipt,
being the most
venomous Con-
spirator that
euer poisoned
the Church of
Christ.

ciue power ouer Princes allotted him by God, as he challengeth, and his flattering parasites soothe him vp in, doubtlesse *S. Paul*, having so fit an opportunitie as here is offered him, would haue given the faithfull some inkling of it. But in that he deuidenth the Church into two parts onely, subiects and higher powers, not mentioning any third state superiour to Princes; he giueth that Papall fancie so deadly a stripe, as all the balme in Gilead will not serue to heale the wound. For except we shall traduce the Apostles diuision as defectiue and insufficient, it must needs be granted, that the Bishop of Rome is included in one of the two sorts; either he must go in the tale of subiects, or be ranked with the higher powers. But among the higher powers he can haue no place, as by the context is plaine, they being there decyphered to be such as beare the sword, and to whom tribute is payable, the specificall and, as I may say, characteristicall notes of the secular Magistrate, and so not originally inherent and incorporate in the office of a Bishop, as the Pope is, whom Christ by speciall prohibition hath interdicted all ciuill dominion, whereof the sword is the ensigne, and tribute the earnest. Wherefore seeing that the Bishop of Rome cannot be reckoned amongst the higher powers, it followeth, not as an arbitrary or coniecturall supposition, but as a necessary concomitant, and certainty more then geometricall, that he is to be accounted but in the number of subiects. And they by Gods owne institution and ordinance are bound to obey, not licensed to domineere and tyrannize ouer Princes, as the Bishop of Rome

A plaine demonstration to the eye where by the mount of the Romish synagogue is subuerted.

Math. 23.

Mark. 10.

This letteth not but Bishops may lawfully deale in ciuill causes, being thereunto called and authorized by the higher powers.

See the Glosse
vpon the
Chapter.

Rom. 13.

Heb. 13.

ἡ δὲ τοῦ κληροῦ: as if by those words (as they euer haue had a singular grace and dexteritie in transubstantiating by words) the precept were transformed into a counsell: whereas taken in their right sence, they serue rather to giue a sharper edge vnto it, and to make it more emphaticall. As Saint Paul when he had giuen out of the magistrate, *He is the minister of God*, inferres thereupon, *wherefore ye must be subiect, not because of wrath onely, but also for conscience sake.*

The Priest indeed, as cannot be denied, hath a kind of regiment, as wel ouer Princes as priuate men, annexed to his office. In consideration whereof, Saint Paul exhorteth, *Obey your Ouerseers*. But this is internall, not externall; perswasive, not compulsive; spirituall, not temporall; ouer their soules, not ouer their bodies, goods and inheritances: and so neither hinders the subiection of the one, nor is prejudiciall to the principalitie of the other. For as the King in sicknesse may be ruled by Physitions, in building by Masons and Carpenters, in traouelling by guides, in warres by souldiers, and by his Councell in affaires of State; yet this diminisheth nothing of the supremacy he hath ouer them: but if these or any of them make default against any of his lawes, the King for all that by his princely power may punish them accordingly: so the King may be ruled by his Clergie in matters of doctrine and discipline, so far forth as they perswade no other then what is consonant to the Propheticall and Apostolicall Scripture. But if once they exorbitate from that rule, and become either negligent in their office, or false in their

their teaching, or vicious in their liuing, or in plotting and practising treacherous and perfidious; the King may notwithstanding by his royall authority, according to the quantity and quality of the offence, lawfully correct them, whether it be by a pecuniary mulct, or by restraint of liberty, or by confiscation of goods, or by the losse of life, or otherwise, as he shall see good. But if the King on the other side answer not his duty to God in euery point, the Priest must not now do the like by him, forasmuch as God hath not thereunto authorized him.

The Priests office is confined to the word and Sacraments, it extendeth not to the sword. So that the Priest may teach and reprove euen Princes, as *Elias* did *Ahab*, *Nathan* *Dauid*, *Iohn Baptist* *Herod*: but by any corporall chastisement to discipline the meanest subiect, much lesse by strong hand and force of armes to reclaime Princes, and will they nill they, to reduce them to order if they go astray, whom God hath reserued to his owne iudgement, a punishment no doubt seuerer enough; the Priest by the resolution of Gods word, is not onely not permitted, but flatly inhibited so to do.

What words then can serue to vtter the hugeness, the length, breadth, depth and thickenesse of the indignity and wrong which the Bishop of Rome, of long time hath, and still doth offer vnto Christian Princes? who if they humour him not in euery thing he would haue, tend it neuer so directly to the dishonour of God, the destruction of the Christian faith, the annoying of their State and peoples, ouer whom

E

God

The Pope can
fish best in
troubled water

God hath set them, makes no more ado but depriveth them streight of their regal dignity, assoiles their subjects from their allegiance; and if they be not strong enough to make their party good and effectuare his proiects, irritates forreine Princes to invade their dominions, vpon compact to weare them if they can win them: knowing like a crafty foxe, that ambitious Princes, as fish with baite, are easie to be caught by such compositions. Certainly if *Tully* himselfe were now liuing, who for eloquence bare the bel in all the world, he could not with al his Rhetorical colours paint it out sufficiently, nor with figures of passion condegnely vociferate, exclaime and inueigh against it.

Were there not of the Kings of Israel and Iuda, as the Spirit of God vpbraideth diuers of them, that were sold vnto wickednesse and deuoted to idolatry? yet in the bookes of Kings and Chronicles, you shall not find one Priest recorded that euer attempted the like against any one of them so long as that kind of gouernment was afoote. After the coming of Christ and irradiation of the Gospell; of the Emperours that reigned, some were infidels, some tyrants, some hereticks, some apostataes; and yet neither the Apostles for their time, nor their successors for many ages after, did either offer to rebell themselues, or incited others to take armes against them. If they will not trust me so far, yet I dare say they will giue credit to *Otho Frisingensis*, who was neither Lutheran nor Calvinist, but Historian of their owne. Thus he writeth: *I haue read ouer and ouer the gests of the Romane Kings and Emperours, and I find none of them before Henrie the*

the fourth, Emperour, excommunicated by the Bishop of Rome, or deprivied of his kingdome. This deed was done by Hildebrand, alias Gregorie the seventh, a thousand yeares good after Christ. And was there none of all his predecessors, thinke you, no not one all that while, that either knew his duty, or would performe it, sauing Hildebrand onely, that furious and sacrilegious monster? But in him and this exploit of his, if all be true which men of his owne time and religion historisie of him, is verified the old prouerb, Like lips Similes labris like lettuce, sory crow sory egge, such a couer such a laetuce, cup: I meane, like aēt like author, such a stratageme εγενετο υποβρυχιον such a contriuer; the one wicked, the other impious; και εναντιον αλλου, dignū patella operculum. the one sathanicall, the other diabolicall.

Fie of that Papall and more then Pharisaicall presumption, that of a Bishop vnder a Prince, should not onely aspire and take vpon him to be a Prince among Princes, but counts himselfe disparaged and iniured, if he be not suffered to rule the roaste by himselfe alone, as Lord paramount ouer all Princes. He boasteth himselfe for Christs Vicar and *Peters* successor: but this beastly and *Lucifer*-like pride ministers strong suspition, if not assurance, that he is neither, but rather that *man of sinne* and *sonne of perdition*, forespoken of by Saint Paul, that should exalt himselfe aboue all that is called God; for so are Princes, *I said, ye are Gods.* 2. Thess. 2. Psal. 82.

Oh that it would please God at length to illuminate the eyes of our moderne Princes, that they may see their owne right, and giue them courage, that they be no longer afraid of that Romane chough, to take

The power
which the
Kings of the
earth give to
Antichrist
shall at length
recoil againe
to the right
owners, Anti-
christ confound-
ed.

The diuell and
his spirit of
rebellion do
possesse the
hearts of these
men, and it is
to come into
their fingers
and will
not leaue
them I thinke,
till by some
disciplinary
exorcisme
more then or-
dinarie they be
conuincd out.

from him these feathers of theirs, which he guilefully but wrongfully hath embezeled and purloyned away from them, & implumed himselfe withall! Wel, some such thing there is intimated in the Apocalyps, which thogh it hath not so speedy an accomplishment as we could wish, yet we may ascertain our selues that in due time as God in his infallible counsaile hath determined, it shall come to passe. And as *Dalila* serued *Sampson*, so shall they shaue off his furtiue lockes, be-reaue him of his triple Crowne, strip him out of his imperiall prerogatiues, reuenues and eschetes, and make like another Bishop. Heauen and earth shall passe, but no title, no iota of Gods word shall by any engines neuer so politicke, neuer so potent, be frustrated or defeated. Which being so, as ye see cannot be gaine said, O Lord, how feareful is the case of those countymen of ours, who vpon the Popes warrant, a strange proud Italian Priest, make no bones nor conscience not onely to disobey their gracious and liege Soueraigne, but by plots and practises to take away his life, and to disinherite him of that portion of the earth which God hath entailed to him and his for euer, for the preservation of his Church and continuation of his Gospell amongst vs: as for his owne part, both by sword and pen he hath hitherto done, to the admiration of all Christendome; and we do verily trust in God, wil perseuere in that resolution, he and his hopefull progeny after him to the worlds end.

What? do they thinke the Popes dispensation will excuse their doing from vndutifulnesse? Alas, Alas; that

that is no armour of prooffe : but being made of no better stuffe then thin browne paper, is not able to beare out the last shot that Gods word doth discharge against so grosse and heathenish an impietie. But at this time, onely to kill them with their owne weapon, their owne sword : they crake much of their *Thomas Aquinas*, the very *Atlas* indeed that beares on his shoulders the heaven or hell rather of their Schoole-diuitie; but as seemeth, they study him but lightly and to halfe : else they would neuer so confidently affie and repose themselues vpon the Popes dispensation in that case. For he plainly auoucheth one where, of the law of nature, that it is vnchangeable; and in another place, of the commandements of the morall law of God, that they are indispenfable. Now who knowes not, that the dutie of a subiect towards his Prince, is both deriued from the law of nature, and also prescribed by the fift precept of the Decalogue ? So that by their owne Angelicall Doctors iudgment, which I am sure they wil not for any good go about to impeach, the subiects dutie toward his Prince is inuiolate and past dissolving.

Do they beare themselues vpon the Popes excommunicating of the King ? That plaister is too narrow for the sore too. For by that Ecclesiasticall censure a man is made but as an heathen, *Sicut Ethnicus*, not worse then an heathen. Now it is manifest, that heathen Princes ought to haue obedience exhibited vnto them, as the Apostles *Peter* and *Paul* do precisely enioyne : therefore such as be excommunicated ought

*Lord that men
not banished
from their wits
should so foolishly and wilfully build the bulwarke of conscience upon so fickle a ground and sandy a foundation, and hang the state of their soules upon so rotten a pin.*

Excommunication is not available to unloose the naturall bond of duty which seruants, children & wives do owe unto their maisters, fathers, and husbands: much lesse to breake that great knot, and as it were a damantine chaine, wherein subiects as the childre of the great family which we call the common-wealth, are linked indissolubly to their great father.

not to be debarred of the same neither. Besides, it is a case ouerruled by the ioynt consent of their owne Doctors for the most part, that by excommunicatiō, neither the seruant, nor the sonne, nor the wife be discharged from the bond of dutie, wherein they are severally tyed to their maister, father and husband; but the subiect doth owe the same if not more dutie to his Prince, as who hath his life in his hands; which neither the maister hath ouer his seruant, nor father ouer his sonne, nor the husband ouer his wife: therefore the Popes excommunication of the King, were it currant, as it is counterfeit, blanke, & annullest, is no sufficient discharge to acquite his subiects from their homage & fealty towards him. O that my voice were as loud & shrill as a bell, that I might ring these things in the deafe eares of that Adders brood, that viperous generation, our refractarie Papists, who to restore the worthily abandoned vsurpation of the Bishop of Rome, care not how they vilifie the Maiestie and deface the authoritie of their soueraigne Lord the King: counting it no breach of loyaltie, but a most iust and honorable exploit, nay a meritorious act before God, for any brother of their confraternity, by any meanes of open assault or priuie conspiracy, to ruine him and his Estate: whereas if every haire of their head were a life, they ought of right to affoord them at his command and in his defence. In this diuellish and damned resolution, equalling if not surpassing, the very heathen which knew not God.

The Conclusion.

All this notwithstanding, if there be any here so bank-

bankrupt of grace, so destitute of the Spirit of God, so bereft of reason and sense, as to dwell still in the contrary opinion, and persist to be the Popes deuoted vassals, factious complices, and traiterous heretiques: I call heauen & earth to record this day, that I haue blowne the trumpet and giuen them faire warning: I haue done what lieth in me to retire them from their wicked course; their blood be vpon their owne heads.

The ulcer of Babylon is incurable.

For our selues, my brethren, that already haue shaken off the yoke of Popish seruitude, let vs not, like those Israelites, who being in the way towards Canaan longed to be in Egypt againe, make our selues thrall any more; but let vs hold out without waivering, and constantly proclaime all hatefulnessse and hostilitie against that Romane Pharaoh, whose gouernment (as our fathers to their cost and smart experimented) is but tyranny, his doctrine Antichristianitie, his deuotion superstition, his religion the seede of rebellion, his discipline disorder and enormitie, and his life iniquity. Let vs, I say, abomine and abandon him as the sworne enemy of our State. And let vs liue in all true subiection and Christian obsequiousnesse to the Kings most excellent Maiestie, the Lords indubitate Annointed ouer vs. He, he is the father of our Country, we the children; let vs honor and obey him: he the Lord, we the seruants; let vs feare & reuerence him: he the shepheard, we the flocke; let vs be guided by him: he the foundation, we the building; let vs relye & depend on him: he the roote, we the branches; let vs maintaine him: he the head, we the members; let

The authority wherewith God hath inuested Princes, and the Popes usurped power cannot stand together, but as in a counter-balance the one scale mounting vp, the other falleth downe: so the more suppliant men are to the Pope, the more inobedient they grow to their Prince.

let vs defend him. Let vs serue him in peace, let vs second him in warre; let vs with vniformitie of heart & tongue pray for him in both, that God would deliver him from the hands of all his enemies, bodily and ghostly, secret and open, forreine and domestical, as frequently and in miraculous manner he preserved our late Soueraigne his most gracious handmaiden, queene *Elizabeth* of famous memorie; that he may long reigne a happy, a godly and an ancient Father in Israel. Let vs giue most humble and most heartie thanks vnto God for him, by whose meanes we enioy so many, so great & so inestimable benefites, that the Countries round about vs haue cause to repine at vs, and to waxe pale for enuie: and for felicitie and all humane happinesse, this Iland of ours may worthily be reputed to be the peerlesse paragō of the whole world. Finally continue good Lord, continue the light of thy fatherly countenance toward him for euer, and toward vs his subiects the children of thy couenant, that we both here & in the world to come, may magnifie thy goodnesse, and sing vnto thy Name with thy blessed seruants and elect Angels, that melodious hymne and eucharisticall encomiasticke musicke, *Praise and glorie, and wisdom and thanks, and honour, and power and might be vnto our God for euermore. Amen,*
Amen.

To end as I began: Let every soule be subject
to the higher powers.

